

PIONEER

Autumn 2001

REXBURG, IDAHO:
THE BEGINNING YEARS, P. 4

Published by the Sons of Utah Pioneers

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BY GLEN G. HOPKINSON



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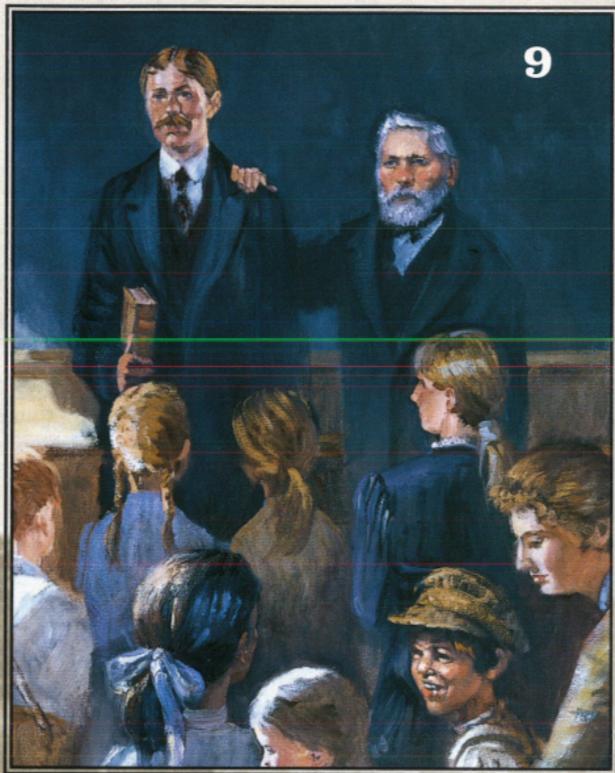
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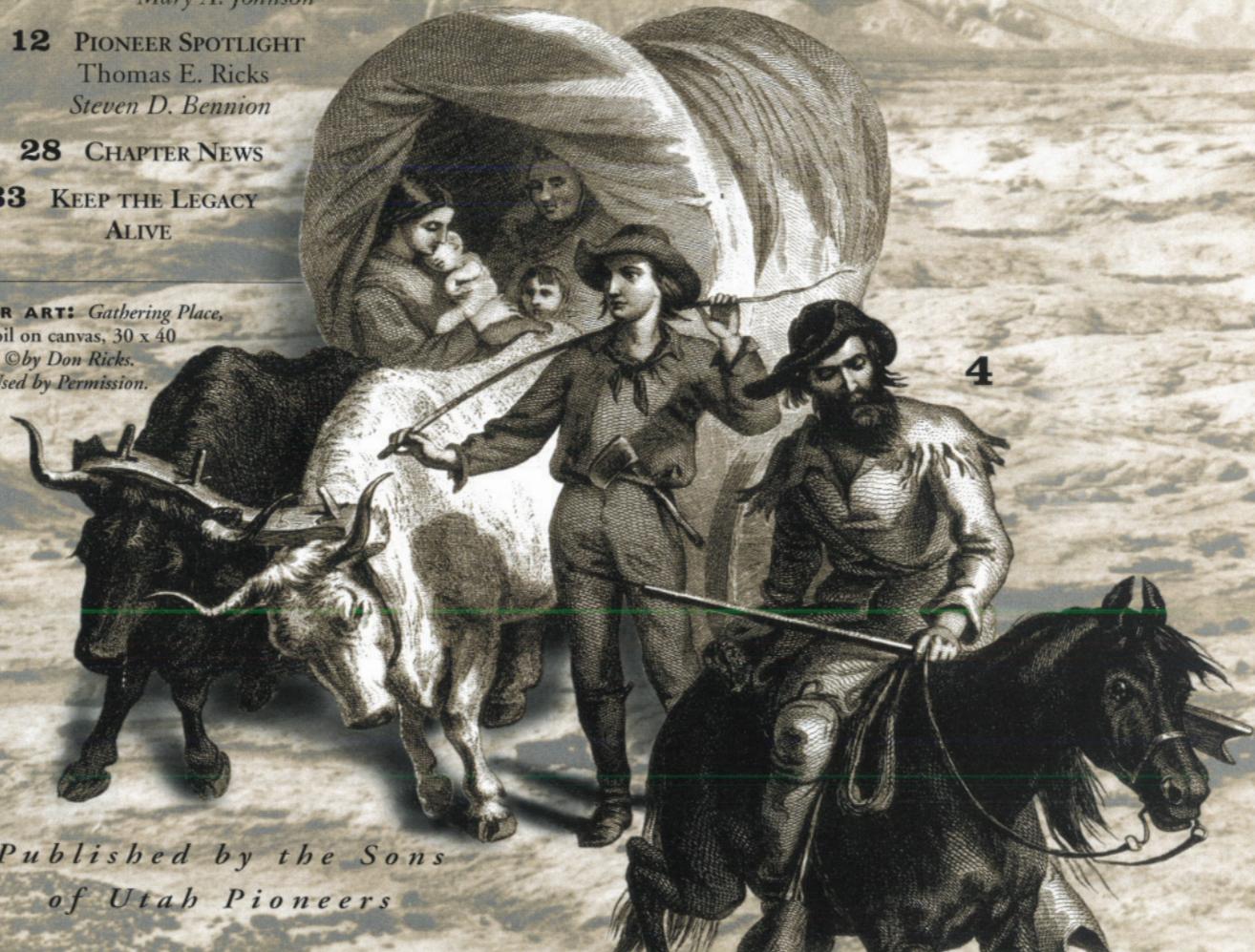
33 KEEP THE LEGACY
ALIVE

COVER ART: *Gathering Place*,
oil on canvas, 30 x 40
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Lessons from Idaho

The stories and experiences shared during the 2001 encampment were inspiring, enlightening, and enjoyable.

By Dr. H. Alan Luke

Encampment 2001 was one of our best ever. Held in Rexburg, Idaho, on the campus of what had just become BYU-Idaho, it was very well organized. The food, the programs, and the accommodations were all first class. The tours were enjoyable and enlightening. What we learned about southeastern Idaho and its early days was surprising and interesting.

The Upper Snake River Chapter hosted the event. Members of the chapter were more than busy, extremely courteous and helpful throughout the encampment. Dee Risenmay was in charge, and many others helped, including Loren Grover, Gail Cazier, and Dee's wife, EmmaJean, just to name a few. Everyone involved deserves many thanks.

More than 300 people attended the encampment, and I am confident no one left unhappy. Highlights of the encampment included an address by BYU-Idaho President David Bednar, who talked about the school and the recent name change. He answered numerous questions, including the most popular one: Why is the school abandoning its interscholastic athletic program? The answer is simple, according to President Bednar. It simply costs too much. The school will continue to spend money on athletics, but that money will go to programs that benefit all students. President Bednar even predicted that other educational institutions will follow BYU-Idaho's example.

We learned much about the history of the school (see "From Academy to

University: The Rise of Ricks College" on page 9) and the history of the community (see "Rexburg, Idaho: The Beginning Years" on page 4) and gained a great appreciation for this area of Church history.

Also included on the itinerary were several optional tours, one of which took us to the site of the Teton Dam, which burst on June 5, 1976. The dam had just reached full capacity and the volume of water released was tremendous. Rexburg was the hardest hit of the cities downstream. Many of us are familiar with the story, but hearing and seeing pictures and being onsite brought the experience to life in a vivid way. The horror of watching homes, cars, cattle, and possessions being swept away in the flood waters was almost unimaginable. People described seeing a wall of water nearly 100 feet high descending on the valley. Thousands of homes and buildings were destroyed, 16,000-20,000 animals perished, and 25,000 people left homeless.

We were treated to first-hand descriptions from people who lost everything in the flood; we also heard stories from people who rallied to help clean up, salvage, and restore. It was with a great feeling of reassurance that we listened to stories of the generous help freely rendered by thousands of volunteers. "Tears were unrestrained when local people saw buses loaded with men and women, boys and girls, arriving to help," reported one writer. Government officials trained in disaster clean-up marveled at the throngs of volunteers who came so quickly to help.

The encampment was time very well spent. Plan now on attending next year's SUP encampment, held in Tooele, Utah, on August 8-10, 2002, and hosted by the Settlement Canyon (Tooele) Chapter. The chapter is a very active one, and organizers tell us that their county "probably has more historical sights and more history than any county in the state." All they ask is for the chance to prove their claims.

Encampments teach us many things, and the association with fellow SUP members and their wives is greatly rewarding. Let's all increase our participation to help strengthen this great society.



Filling Our Roles

By Mary A. Johnson

As summer comes to a close, it's natural to "reflect and project." In reflecting, we ask ourselves if we are accomplishing the purpose of our organizations. Founded on April 11, 1901, the Daughters of Utah Pioneers, like the Sons of Utah Pioneers, was created for the purpose of remembering and paying tribute to those who came before us.

The DUP objective, as stated in our Constitution, is "to perpetuate the names and achievements of the men, women and children who were the pioneers in founding this commonwealth by preserving old landmarks, marking historical places, collecting artifacts and histories, establishing a library of historical matter, and securing manuscripts, photographs, maps and all such data as shall aid in perfecting a record of the Utah pioneers; by commemorating their entrance into the valley of the Great Salt Lake on July 24, 1847, and such other advents and days as are important in the early history of this community; thus teaching their descendants and the citizens of our country lessons of faith, courage, fortitude, and patriotism."

The DUP and SUP are international in scope and organized for historical, educational, and public purposes; they are also nonpolitical and nonsectarian. We surely owe a debt of gratitude to all who settled the west. The mountain men, the fur trappers, the explorers, and those seeking gold or other valuable minerals truly played an important part in western development. They too suffered hunger, cold, heat, draught, disease, and death, along with other misfortunes. It took strong men and women to conquer the desert, no matter what motivated them.



Many came in search of monetary rewards. Some came for adventure. Some came to gain more land. But those we speak of as Utah pioneers came for other reasons. They were forced from their homes and communities. They were seeking a place of refuge—simply a place where they could establish a peaceful community and raise their families according to the dictates of their own conscience.

These people came from all walks of life. Some were highly educated and successful in their chosen fields. Some were from very humble circumstances. All gave up much to come to the Great Basin where they endured heat, cold, draught, crickets, and continued opposition to their way of life. It was not just conquering the land that was important to these people, it was the establishment of a culture that would lift them to a higher plain. They established schools, theatrical groups, musical groups, hospitals, newspapers, improvement organizations, etc. They truly "set the stage" for our beautiful living today.

The pioneers set the stage, and we are to fill our roles today. In projecting our future, we must reexamine our purposes and our motives. We at the DUP and SUP have worked hard to preserve old landmarks, mark historical places, and collect artifacts, histories, photographs, and other information. Are we doing as well in teaching lessons of faith, courage, fortitude, and patriotism? We hope the information we publish recognizes these qualities in the lives of the people we focus on and encourages these qualities in the lives of the readers.

In addition, we strive individually to incorporate these principles in our lives. One of our challenges is to find a way to reach the younger generation and help them inculcate these attributes into their lives as well. If we fail in this endeavor, we will have failed in our mission and objective, which is to teach the descendants of the pioneers those lessons that will sustain them in troubled times and make them better people.

If we play our roles well and reach our goals, we will have fulfilled the purposes of those Utah pioneers as well as our organizations.

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The National Society of Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. Pioneer Magazine supports the mission of the Society.



Rexburg, Idaho: The Beginning Years



By Kellene Ricks Adams

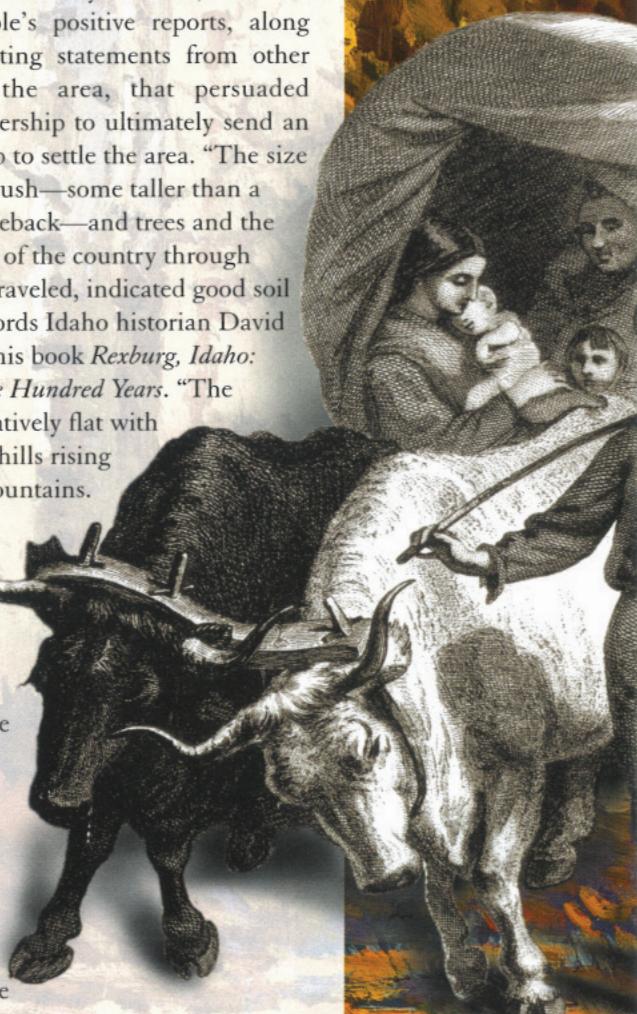
The settling of southeastern Idaho actually began perhaps centuries before the official March 16, 1883, dedication of Rexburg, Idaho, one of the area's oldest, still-existing settlements. The Rexburg area had been on the migratory route of both Shoshoni and Bannock Indians, and early fur trappers traveled the area before LDS pioneers arrived to make their mark.

In addition to the Shoshoni and Bannock tribes, occasional bands of Crow, Blackfeet, Flathead, Nez Perce, and Sioux Indians passed through as well. The first known white men in the area were Andrew Henry, a partner in the St. Louis Mission Fur Company, and his colleagues, who built a small fort about seven miles north of Rexburg on the Snake River in 1810. The winter that year was severe, and the men returned to St. Louis. During the next several decades, numerous trappers came and went, with a few actually staying.

By the time Rexburg was officially dedicated, there were a few scattered settlers in the Upper Snake River Valley, including a small gathering of Saints led by John Poole living in Poole's Island

(today's present-day Menan). It was Brother Poole's positive reports, along with supporting statements from other visitors to the area, that persuaded Church leadership to ultimately send an official group to settle the area. "The size of the sagebrush—some taller than a man on horseback—and trees and the thick grasses of the country through which they traveled, indicated good soil fertility," records Idaho historian David Crowder in his book *Rexburg, Idaho: The First One Hundred Years*. "The land was relatively flat with some gentle hills rising to nearby mountains.

There was abundant water. Irrigated agriculture was a definite probability, with water available to power grist and lumber mills. The mountains could provide





*A land abundant
in water with
gentle hills rising
to nearby moun-
tains, rich in
timber. A valley
hungry for hardy
stalwart pioneers.*

Don Ricks

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Main Street, Rexburg, Idaho, c. 1930.

ample timber for building purposes. A concerted effort to populate the valley with hardy, stalwart members of the LDS Church seemed a logical conclusion."

Thomas E. Ricks, a highly respected Church member and successful colonizer (he and his family had helped settle Cache Valley), was called to serve as bishop of what Church leaders called the Bannock Ward, a vast area that ran north, east, and west of the mouth of the Portneuf Canyon near Pocatello, Idaho, as far as there were members of the Church. The new bishop didn't even know how far that was!

In January 1883, Bishop Ricks, accompanied by William B. Preston, president of the Cache Stake, headed to the area to check it out. They met with members already living in the area, instructing them to work together in planting crops and building meetinghouses. On this trip, they also selected a site for the future settlement they were planning to establish.

Although the settlement of the area would follow the pattern established by the Church for the last 30 years as it had settled areas all over the West, in this case there was one important difference: Church leaders didn't have to call men on missions to settle this area. Thanks to the glowing reports of the area and many members' respect for Bishop Ricks, men volunteered for this oppor-

tunity. Several loaded wagons left Cache Valley on January 23, less than three weeks after President Preston and Bishop Ricks had made their initial visit to the area with the intent of settling it. (Ricks had actually visited the area previously several times in other capacities.)

Less than a month later, construction on Rexburg's first buildings began. President Preston decreed the town's name in honor of Bishop Ricks and his long service in the Church. "The German ancestral name was variously spelled Ricksville, Ricksburgh, Ricksberg, Rexford, Rixburg, Rexburgh, and

Rexberg," Crowder notes. "This created confusion for several years for outsiders—mostly newspaper reporters and other correspondents, who consistently misspelled the name. The local people knew the correct spelling very well."

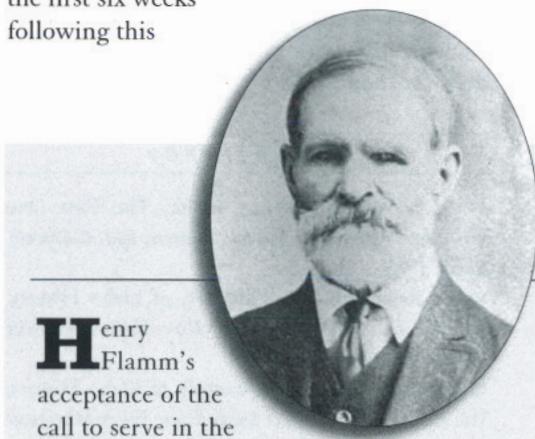
The settlers worked hard and fast, stopping briefly on March 16, 1883, for a public meeting to formally dedicate their new town to the Lord. Important matters were given priority, as Church leadership was officially organized (Bishop Ricks called as his counselors Jacob Henry Flamm and Francis Christopher Gunnell, with Thomas E. Bassett as ward clerk) and community gathering places were built.

"During the summer of 1883, the road from Utah to the Upper Valley was filled with wagons full of people and supplies," notes Louis J. Clements in "Snake River Echoes," an Upper Snake River Valley Historical Society publication. "Hundreds of people were seeking the promise of new homes and lives in the Snake River Valley. By the end of 1883, there were 815 members cited on the records of the Bannock Ward. The end of the second year, the number had risen to 1420."

It didn't take long for the fledgling community to establish important resources for its citizens. "In the fall of '83, William F. Rigby moved his saw mill from Beaver Canyon north of Dubois, to Rexburg,"

reports Clements. "A general store was started by Bishop Ricks in the center of town. A furniture and hardware store was begun soon after. Produce raised in gardens found a market in Utah and the western Idaho mining camps. In 1886 Henry Flamm and his son-in-law opened a second general store. The Flamm's allowed credit to their patrons and enabled many to wait until their crops were harvested to pay their bills. . . . A modern steam mill was put in operation near the end of 1884 by Thomas E. Ricks. . . . Wheat was brought to the mill from all over the valley. The next few years saw Jacob Brenner's blacksmith shop, C.E. Bramwell's furniture store, and John R. Winter's general merchandise store come into being. Soon the town had three hotels. . . . [and] on April 1, 1884, a post office was established with Thomas E. Bassett as postmaster. A pony express system brought the mail directly from the train at Market Lake (Roberts) to Rexburg."

In early 1884, the Bannock Ward was changed to the Bannock Stake, and Bishop Ricks was called as stake president. During the first six weeks following this



Henry Flamm's acceptance of the call to serve in the Bannock Ward bishopric was an inspiring act of faith. On December 31, 1882, he had gone out behind his store in Logan to gather wood. The wood was in large logs. To get a log to manageable size, a common practice was to pour gunpowder into a hole in the log. A fuse was placed into the powder and ignited. The resulting explosion would blast the log into little pieces.

Henry had blasted logs many times, but for some unexplainable reason the powder ignited prematurely that night. The wood exploded close to Henry. One arm and a leg were broken. He was tem-

porarily blinded (one eye was subsequently removed) and sustained other injuries. He was still in bed slowly recovering from his injuries when the call came for him to be a counselor in the new ward bishopric and help colonize a new settlement.

His wife asked if he could possibly accept such responsibility. Characteristically, he responded that if the Lord would spare his life, he would, of course, accept the calling. On March 22, Henry, still blind and far from recovered, along with several of his children to assist him, left Logan in wagons and sleighs and headed for Rexburg.

(*David Crowder, Rexburg, Idaho: The First One Hundred Years, The Caxton Printers, Ltd. Caldwell, Idaho, p. 23.*)

During the summer of 1883, the road from Utah to the Upper Valley was filled with wagons full of people and supplies. Hundreds of people were seeking the promise of new homes and lives in the Snake River Valley.



Jacob Henry Flamm, 1837-1913

The scene was surrealistic. Water spread out as far as could be seen. Livestock, trailer houses, and debris of all sorts could be seen being carried along. Immediately in front of the wall of water was a great cloud of dust.

—W. Ricks

The Teton Dam Disaster

The year 1976 was a year-long birthday celebration for the United States. Like the rest of the nation, citizens of Rexburg intended to commemorate the milestone in huge July Fourth celebrations.

However, the bicentennial in Rexburg turned out much different than originally planned. On June 5, 1976, the nearly completed Teton Dam, located a few miles outside of Rexburg, burst, and millions of gallons of water swept downstream.

Evacuation of people from the flood path was incredibly rapid as repeated radio warnings and state and county law enforcement officers combined to alert everyone of the impending disaster. Despite the warnings, most people expected that by the time floodwaters reached Rexburg, it would only amount to a few inches. Residents were stunned when the wall of water reached the town.

"The hills above the city were crowded with people who had left their homes and businesses," reports Crowder. "The scene was surrealistic. Water spread out as far as could be seen. Livestock, trailer houses, and debris of all sorts could be seen being carried along. Immediately in front of the wall of water was a great cloud of dust, raised by the water. . . . Houses were being torn from foundations. . . . The destruction was almost more than could be comprehended. Everyone was dazed."

U.S. President Gerald Ford declared the area a disaster area, and federal assistance soon arrived. However, even before official help came on the scene, the area was flooded once again with help from the LDS Church and other religious organizations, the local authorities, Red Cross and other agencies, and literally thousands of volunteers from nearby communities and neighboring states.



"When federal authorities arrived to assess damages and determine needs, they were amazed to find people working to clean up the mess," writes Crowder. "The experience they had had with other disasters was that people usually waited for the government to come and take over. One man, a high-ranking military officer, could not restrain the tears when he saw that people were busily engaged in putting their lives back together without waiting for someone to do it for them." ▼

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Louise J. Clements, Teton Flood: June 5, 1976 Revisited, *The Upper Snake River Valley Historical Society, Rexburg, Idaho, 1991.*

Don Ricks, 1929-1996

Featured in this issue of the Pioneer Magazine is the artwork of Idaho painter Don Ricks. Born and raised in southeastern Idaho, Don is a direct descendant of Thomas E. Ricks. He comes through the line of Elizabeth Jane Shupe, one of Thomas E. Ricks' wives. Don began painting at the early age of 16, and by 1967 he developed an art school with other teachers including Sergei Bongart and Milford Zornes. His paintings are seen all over in private collections and leading art galleries and have been printed for NY Graphics. Special thanks to his wife, Iris, who now resides in Fairview, Utah, for providing the artwork to print in the magazine. Don's paintings of Idaho include the cover and two pieces on page 4-5 and 25.



From Academy to University: THE RISE OF RICKS COLLEGE

In November 1888, stake president and board of education chairman Thomas E. Ricks introduced Jacob Spori as principal of Bannock Stake Academy.

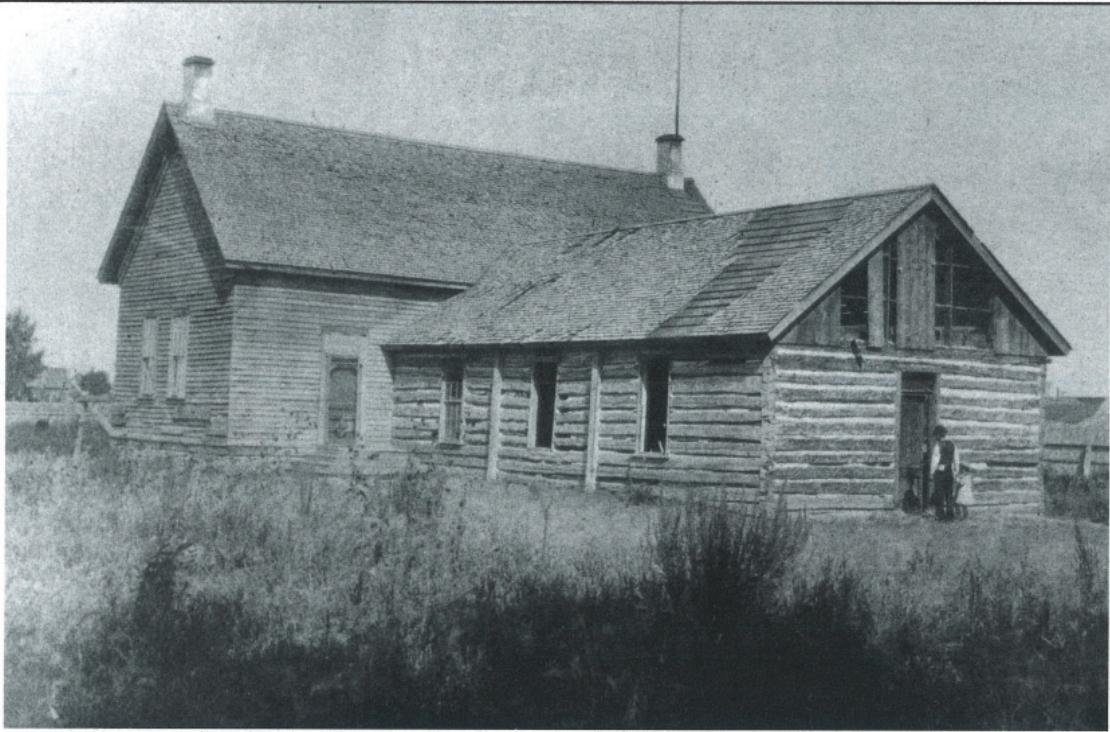
In June 1888, the Board of Education of The Church of Jesus Christ of Latter-day Saints counseled its stake presidents to establish educational academies where "religion could be taught as well as academic subjects. . . where the Bible, Book of Mormon, and Doctrine and Covenants could be used for texts."

That counsel prompted Church leaders in the Bannock Stake, which covered the Rexburg, Idaho, area, to organize a stake Board of Education and establish the Bannock Stake Academy, an educational institute that began basically as an elementary school with primary, preparatory, and intermediate levels. Initially located in an already existing meetinghouse that required minimal remodeling, the academy officially opened its doors on November 12, 1888.

Bannock Stake President Thomas E. Ricks offered the dedicatory prayer, noting that the new academy "was to give spirituality precedence over worldliness; the principles of the restored Gospel of Jesus Christ were to be taught side by side with arithmetic, geography, reading, and other mundane subjects."

The academy's principal, Jacob E. Spori, who had only arrived in the area in June of that year, also spoke, noting that "the seeds we are planting today will grow and become mighty oaks, and their branches will run all over the earth."





The Bannock Stake Academy in 1895.

Pg. 9 art © by Glen S. Hopkinson; used by permission.
Pg. 10 photo by J. Stanley Anderson, courtesy BYU Photo Archives.

These leaders' words would prove prophetic as, over the next century, Bannock Stake Academy seeds grew into Ricks College seeds, which sprouted what literally tens of thousands of Ricks College alumni call the "spirit of Ricks," an intangible but extremely powerful something that encompasses the spirituality, friendliness, and values found in this corner of southeastern Idaho.

Bannock Stake Academy's first session ran ten weeks, and students could enroll at any point during that time. By the end of the session, 85 students were taking religion, grammar, arithmetic, reading, spelling, geography, physiology, hygiene, natural history, U.S. history, and vocal and instrumental music classes.

Bannock Academy was one of numerous academies established throughout the Church during this period and, like most of its sister schools, it struggled for existence from the very beginning. Primary challenges included financial problems (at one point, Principal Spori donated his salary to meet financial obligations; other teachers and officials would follow suit within the next few years to ensure the school's existence), sporadic enrollment, and adequate facilities. Unlike its sister schools, however, Bannock Academy (which was renamed several times, most recently in September 2001 when it officially became BYU-Idaho after having been called Ricks College for more than 100

years) refused to disappear.

While Ricks College's fight to survive lasted decades, there were milestones along the way. By the turn of the century, the curriculum was becoming mainly high school level. Public elementary schools existed for younger children, but no high school existed in Rexburg or any of the surrounding communities.

The school's present-day location was established when the building of a new three-floor facility was announced at the March 1900 Fremont Stake conference. The granite rock academy building, which was later renamed the Spori Building in honor of Jacob Spori, the school's first principal, was completed in time for the 1903-04 school year. The building stood as a landmark for almost a century; it was only demolished earlier this year to make room for a new facility. In 1918, a gymnasium building was added to the school's facilities, and for many years these two buildings comprised the whole of Ricks campus.

The academy's name was officially changed to Ricks Academy on March 5, 1902, in honor of Thomas E. Ricks, who had died a year earlier. The school became Ricks Normal College in 1918, and with the announcement in 1923 that all Church schools would gradually phase out high school classes, the institution became Ricks College.

One of the school's major hurdles was overcome in 1961 when the Church announced the construction of three new buildings on the Rexburg campus. This announcement closed a years-long, emotionally laden period when the future of Ricks College was extremely uncertain. In April 1957, the rumor had run rampant that the Church was moving Ricks College to Idaho

Falls, a larger community about 30 minutes to the south; that rumor was confirmed in a November 2, 1958, priesthood meeting where Church officials made the move official.

The announced move wreaked havoc on the Rexburg community, which had developed a deep loyalty to the school. Despite the seeming finality of the announcement, however, a few stalwart individuals refused to accept the decision and campaigned heavily to keep the school in Rexburg. For years the debate dragged on until April 26, 1961, when Church officials quietly made the announcement of the three new buildings, an announcement firmly establishing the school's location in Rexburg.

While the school's location may be sacred, its name was not. On August 10, 2001, Ricks College officially became BYU-Idaho and began offering upper-level classes, which will lead to the institute becoming a four-year college within the next two years. These announcements were made in June 2000 by LDS Church President Gordon B. Hinckley, who explained that the changes were designed to give the school immediate national and international recognition.

During his announcement, President Hinckley noted that

"the school will have a unique role in and be distinctive from the other institutions of higher education within the Church Educational System. . . . BYU-Idaho will continue to be teaching oriented. Effective teaching and advising will be the primary responsibilities of its faculty, who are committed to academic excellence."

During the past year, college employees have worked long hours to make it possible to start offering 17 bachelor's degree programs in the fall. Approximately 50 baccalaureate programs are expected by 2004, along with 19 associate degrees.

Despite these significant and somewhat dramatic recent changes, the century-old "spirit of Ricks" continues on the wind-swept BYU-Idaho campus. Throughout the last century, Ricks College has gained a reputation as one of the most successful junior colleges in the country. As BYU-Idaho, the school's reputation will only grow as an increasing number of college students experience for themselves the "spirit of Ricks." ▼

The academy's name was officially changed to **Ricks Academy** on March 5, 1902, in honor of **Thomas E. Ricks**, who had died a year earlier. On **August 10, 2001**, **Ricks College's name was changed to BYU-Idaho. It will become a four-year college within the next two years.**

W. J. Ricks

Much of the information for this article came from The Spirit of Ricks by David L. Crowder, published by Ricks College in Rexburg, Idaho; copyright 1997.

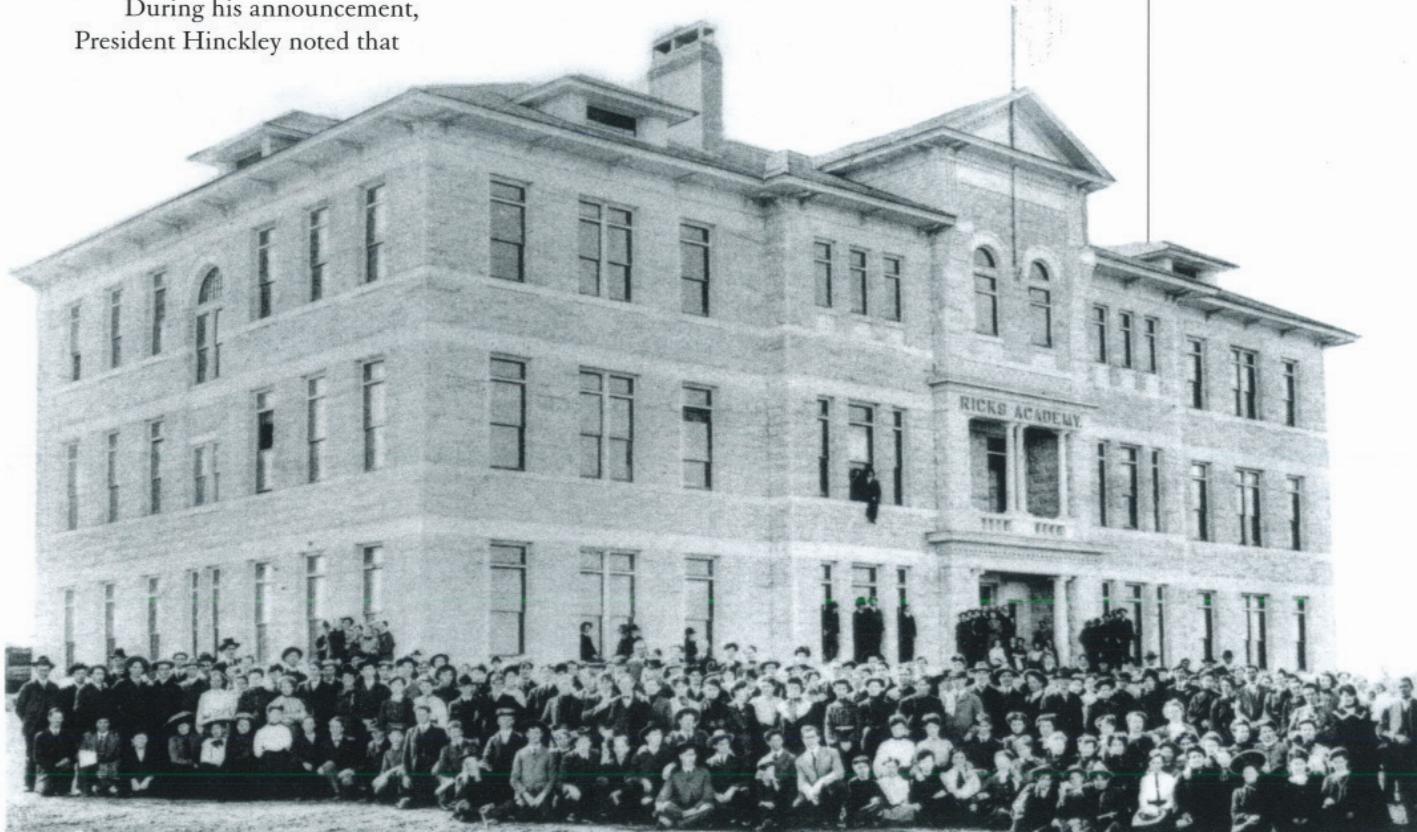


Photo courtesy Idaho State Historical Society, #P1984-102.12, Rexburg Universities.



In fall of 1845, Thomas E. Ricks, only 17 years old, worked alongside his father and others to complete the temple in Nauvoo, Illinois. In February 1846 as the Saints began their exodus west, he helped some of the first families cross the frozen Mississippi.

Thomas E. Ricks



pioneer spotlight

Bold, intrepid, daring, he stands as one of the notable figures of the pioneer days, being ever at the front whenever danger presented itself, ready to face death to protect his people from hostile attacks or the perils of starvation, when battling with the forces of . . . nature."

By Steven D. Bennion,
President of Southern
Utah University

Steven D. Bennion, then President of Ricks College, gave this devotional address at Ricks College on January 7, 1997. Only those portions dealing with the life of Thomas E. Ricks are printed here. Quotations, unless otherwise noted, are from Thomas E. Ricks: Colonizer and Founder by Wanda Ricks Wyler. This address was first reprinted in the Ricks College Summit 1997, pages 8-11.

A Legacy of Faith and Sacrifice

That [the pioneers] maintained "a . . . brightness of hope, and a love of God and of all men" (2 Nephi 31:20) is a priceless legacy for all Latter-day Saints—whether you are a direct descendant of the pioneers or not.

All of us are blessed by their matchless legacy of faith and sacrifice. . . .

I fear we haven't done an adequate job of telling the story of Thomas Edwin Ricks, the man for whom [Ricks] College is named.

He was born in the southwestern Kentucky frontier on July 31, 1828, to Joel and Eleanor



In October 1856, only 10 days after Thomas returned home from a Church mission, he and others were called to rescue the Martin and Willie handcart companies stranded in Wyoming by an early snowstorm.



Ricks. "Tom (as he was called) learned the rough-and-ready survival skills that would help him meet the challenges of a hostile frontier and people hostile to his adopted religion. He learned to work hard, farm, ride horses, fish, hunt, and read the messages of nature. He became known as an outstanding marksman; an associate of his noted that 'because of his unusual skill with his gun he has been compared to the Indian. . . Hiawatha, according to his biography."

In 1843, Tom accompanied his father on a visit to Church headquarters in Nauvoo to acquire land so the family could join the Saints there. These were difficult days. About a year earlier Joseph and Hyrum had been martyred by a mob at Carthage. Wanda Ricks Wylie, author of a biography on Thomas E. Ricks, reported:

"Hatred and violence were ever threatening. Despite this threat, Church members worked to complete the temple in Nauvoo in obedience to the Lord's command, even though by then it appeared that they might be forced to forsake their beautiful temple and flourishing city. During the fall and winter, Tom and his father were among those who worked faithfully on the temple to fulfill the Lord's command to complete it."

It was Tom's privilege to attend the first conference held in the Nauvoo temple, October 5-7, 1845. Later that month he was ordained an elder in the priesthood, although he was only 17 years old. Thomas Ricks was proving his remarkable loyalty and devotion to the Church.

The Ricks family spent two years in Iowa and Winter Quarters and then left with the Heber C. Kimball company, which consisted of 662 people on May 29, 1848:

"At 8 o'clock on the morning of June 6, 1848, an alarm sounded in the camp. One of the herd boys shouted: ' . . . The Indians are driving off the cattle.' Tom Ricks, Howard Egan, William Kimball, and Noah Bartholemew jumped on their horses and traveled rapidly about six miles down the river.

"They searched for the Indians in hopes of retrieving their livestock. Suddenly, they came upon a party of about ten Indians who immediately fired at them. Tom was hit with three rifle balls; two lodged in his kidneys

and another hit his backbone. He fell from his horse and lay on the ground.

"The three friends of Tom, still on horseback, were driven away by the Indians . . .

"Looking back as they fled, they saw one Indian moving towards Tom, apparently intending to scalp him. When the Indian raised his knife, Tom put up his arm to protect his head. This so startled the Indian that he changed his plan, grabbed Tom's gun, and hurried down the river with his companions."

Years later, Thomas, speaking at a family reunion, told of a special spiritual experience that comforted him as he lay on the ground:

"While I lay there weltering in blood, I thought of the condition of my father and family and how badly they needed my assistance in crossing the plains and making a home in a new land and wondered if I was going to die. While thus engaged in thought, I heard a voice say audibly and clearly, 'You will not die; you will go to the valley of the mountains and there you will do a great work in your day and generation.'

The Lord was mindful of Thomas E. Ricks. He indeed had a great work ahead of him. [He and his family arrived safely in the Salt Lake Valley in 1848, where they settled into the new land.]

At general conference in April 1855 Thomas E. Ricks was called with 29 others to serve a mission to Las Vegas. He returned from that mission about 18 months later, just prior to the October 1856 general conference. At that conference Brigham Young announced that the Martin and Willie Handcart Companies were stranded and men, horses, food, and clothing were needed to rescue them . . .

Thomas had only been home from his mission for 10 days, and he and 40 other volunteers left that same day to rescue the suffering Saints.

Later reports indicated that adults in these handcart companies were allotted only four ounces of food per day and children a mere two ounces. The rescuers reached the Willie Company first, located at Willow Creek on the Sweetwater River. When they arrived, the men built roaring fires and handed out clothing, bedding, and food.

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eration.'**



In 1859 Thomas Ricks and his family moved to Cache Valley where they lived until 1883. Among other things, he served as sheriff of the county for a number of years and was colonel of the cavalry with the Cache Valley Minutemen.

W. M. M. & Son

Then half of the original rescuers, including Thomas, went on to meet the Martin Company at the North Platte River. Some of the people had no clothing other than what they were wearing, and children went barefoot in the snow. All were weak from hunger, and the trip had been strenuous for the rescuers too.

Brigham Young felt strongly about these young men who had helped the struggling Saints arrive in the mountains. He said:

"Every boy that has gone out to save those handcart pioneers and endured that cold and frost and snow and those frozen rivers; every one of those boys will be saved in the celestial kingdom of God."

In 1859 Thomas Ricks and his family moved to Cache Valley where they lived until 1883. Among other things, he served as sheriff of the county for a number of years and was colonel of the cavalry with the Cache Valley Minutemen. That he was colonel of the only cavalry regiment among the Cache

Valley Minutemen bespeaks his skills with horses and wagons.

He had implicit faith in the Lord and His chosen leaders. "Twice he went on missions for the Church after he was married and had a family. Five times the Church called him or he volunteered to bring Saints from Nebraska. Three times he traveled on expeditions to find new places for the Saints to settle," according to his biography.

In fact, in December 1882, he was called while living in Logan to be the bishop of the Bannock Ward.

William Preston, president of the Cache Valley Stake, had consulted with President John Taylor and his counselors about settling that area. When the First Presidency asked for Preston's suggestions regarding a man to lead the settlement, his recommendation was Thomas E. Ricks.

Brother Ricks was now nearly 55 years of age and very comfortable with his large fam-



Logan, Utah by Christian Eisele, courtesy Museum of Church History and Art.



ily in Logan. He had done more than his share of service on the frontier. Did he rest on his laurels? No! He and his family would uproot themselves once again to build a new community from scratch. They went forward with faith.

After selecting the site we now know as Rexburg, they needed to name the town to be. President Preston, on March 11, 1883, with Thomas E. Ricks and William F. Rigby, suggested [naming] the town Rexburg in honor of Bishop Ricks, giving preference to Rex, the German equivalent of the name Ricks. Then Brother Rigby officially dedicated the settlement of Rexburg to the Lord. That is how Rexburg received its name.

In February of 1884, Bishop Ricks attended stake conference in Logan. The Bannock Ward, headquartered in Rexburg, was in the Cache Stake, headquartered in Logan 185 miles away. "It was announced that the Bannock Ward would now be the Bannock Stake and that Thomas E. Ricks was called as the new stake president. He was set apart to that calling by President John Taylor on that same day," his biography states. His two counselors, who were subsequently called, were William F. Rigby and Francis C. Gunnel. The boundaries of the Bannock stake encompassed virtually all of what we now know as the Upper Snake River Valley.

Thomas E. Ricks worked with Church leaders and the first commissioner of Church Education, Karl G. Maeser, to establish an academy at Rexburg on November 12, 1888. This was an era when the Church was finding accommodation with government officials increasingly difficult.

Education and the academy remained a major priority to President Ricks. For 13 years, he chaired the local Board of Education until his death on September 28, 1901. . . . In 1900 permission was given to build a sizeable three-story building for the academy. President Ricks did not live long enough to see it completed, which was accomplished by the fall of 1903. . . .

In the late 1890s, the Bannock Stake was divided and the Fremont Stake was created. This was the stake that included Rexburg and points north and east. The academy was then renamed the Fremont Stake Academy. By early 1902, with additional stakes in the

area created, it became apparent that a different name for the academy was needed beyond that of a single stake.

The local board recommended the name Smith Academy in honor of the Prophet Joseph and the current prophet at the time, Joseph F. Smith. A letter was written to the General Board of Education requesting the name of Smith Academy.

"At the February 27, 1902, meeting of the First Presidency and Twelve Apostles, the matter of Smith Academy was discussed. Elder John Henry Smith's motion carried that the academy be renamed Ricks Academy honoring and memorializing Thomas E. Ricks.

"At the local academy board meeting on March 5, 1902, a letter was read from the First Presidency suggesting that the school be named the Ricks Academy in honor of the late President Thomas E. Ricks. A motion was made and carried unanimously." (*History of Ricks College* by David Crowder.)

And so, since 1902, this college has been known by the colonizer and stake president who led the people here to settle this area. He was a man of great faith and resolute determination to serve the Lord and his church. Listen to this description of Thomas E. Ricks:

"Bold, intrepid, daring, fertile in plans and resources, with magnificent physical proportions and forceful mannerisms, which compelled the willing cooperation of others, he stands one of the notable figures of the pioneer days, being ever at the front whenever danger presented itself in the shape of wily foemen, ready to face death to protect his people from hostile attacks or the perils of starvation, when battling with the forces of . . . nature on the bleak plains of western wilds." (*Life of Thomas E. Ricks* by Thomas E. Bassett.)

While the demands of his work and Church leadership kept him from home a good deal of the time, Thomas E. Ricks was nevertheless devoted to his family. He had 231 grandchildren and knew and loved them all.

When President Joseph F. Smith spoke at President Thomas E. Ricks' funeral, he said: "It may be a long time before we find another man his equal in honor, mind, and unswerving loyalty to the cause of God and his people." ▼

Brother Ricks was now nearly 55 years of age and very comfortable with his large family in Logan. He had done more than his share of service on the frontier. Did he rest on his laurels? No!



Standing on

By Elder Jeffrey R. Holland

Quorum of the Twelve Apostles for The Church of Jesus Christ of Latter-day Saints

The following is an address given at the 2000 SUP National Encampment held in Cedar City, Utah. Reprinted here with permission from Elder Holland.

Inasmuch as our topic is "Standing on the Shoulders of Others," there are none on whose shoulders we have stood so firmly as our own parents, and I wish to pay tribute to them tonight in all that I say about our earlier pioneer fathers and mothers.

I am very proud to say that I am a son of Utah pioneers. I am even more proud to say I am a son of southern Utah pioneers. My roots go very deep in the pioneer soil of this part of the state. It adds to my pleasure that you are holding this national encampment in southern Utah. I thought it not inappropriate if my brief remarks focused on this ruggedly beautiful area.

In 1849 Governor Brigham Young and the legislative assembly of Deseret desired to know more of what lay to the south in what would eventually be our state of Utah. An expedition of 50 men under command of Parley P. Pratt was authorized to explore this area with a view to assessing its resources and planning for its occupation and settlement. This group reached Little Salt Lake on December 2, 1849, and camped on the excellent meadows of Red Creek. Then

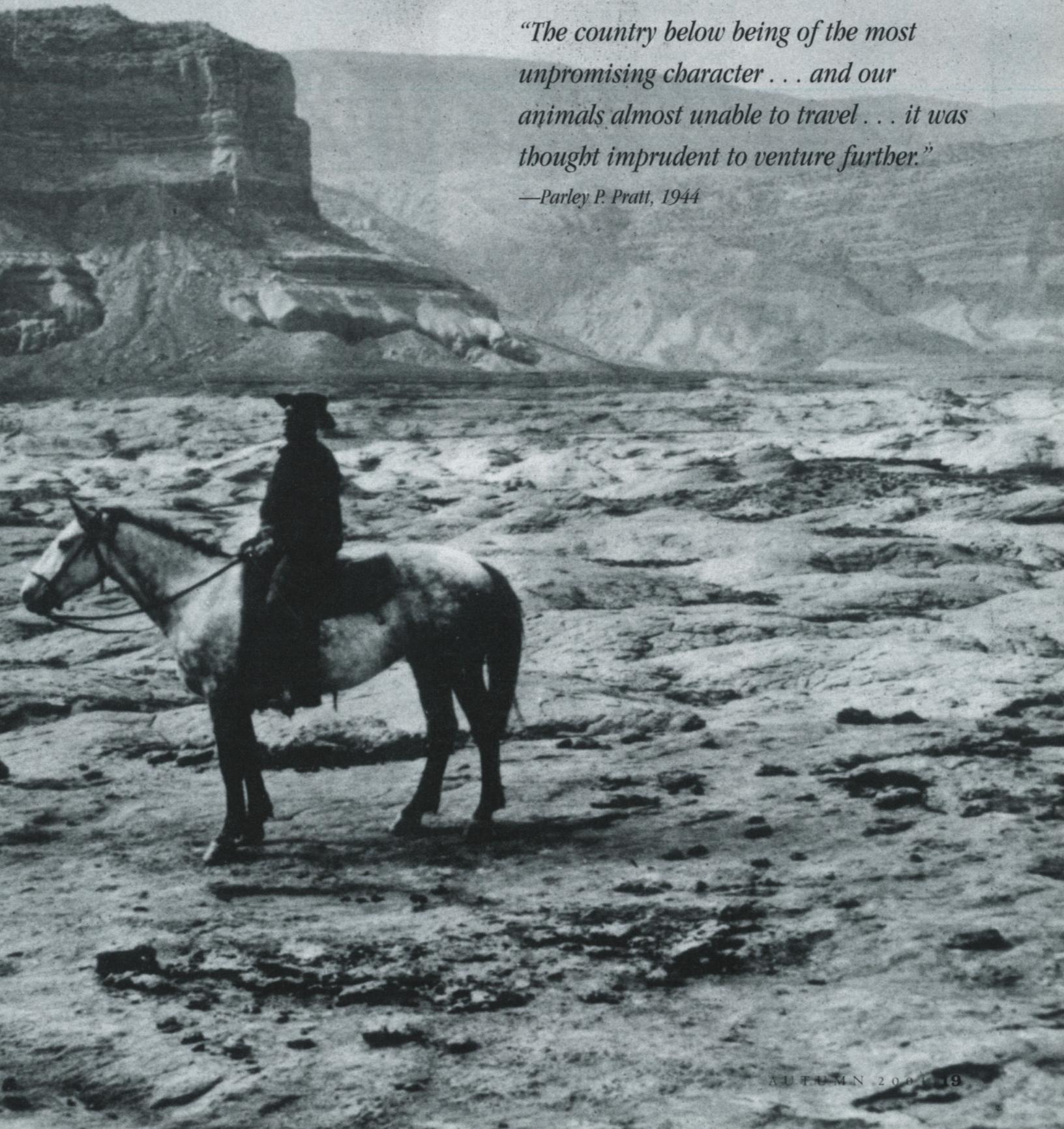
Brother Pratt, with a party of 20, pushed on south, followed Ash Creek to the Virgin down which they continued to the mouth of the Santa Clara where they camped on New Year's Day 1850. I remember in my youth reading Elder Pratt's impressions of the Virgin River country and I did not think them particularly complimentary. While exploring somewhere on the lower reaches of Ash Creek (I have supposed it was somewhere between what we would now identify as the Black Ridge and Pintura or Toquerville) he wrote: "The great Wasatch range along which we traveled our whole journey here terminates in several abrupt promontories [those would be the ruggedly beautiful edges of Kolob, Zion's Canyon, and the upwarp of the Hurricane Fault] the country southward for 80 miles showing no signs of water or fertility. . . . A wide expanse of chaotic matter presented itself, huge hills, sandy deserts, cheerless, grassless plains, perpendicular rocks, loose barren clay, dissolving beds of sandstone. . . lying in inconceivable confusion. . . .

"The country below being of the most unpromising character. . . and our animals almost unable to travel. . . it was thought imprudent to venture further." (Parley P. Pratt, *Utah Historical Quarterly*, July-October 1944, p. 133.) It's that phrase "most unpromising character" that hurts the feelings of a St. George boy. Now we have had folks north of the Black Ridge telling us we were of "unpromising character" for years, but it's pretty hard when the original source of that assessment is an apostle of the Church and the

Their Shoulders

"The country below being of the most unpromising character . . . and our animals almost unable to travel . . . it was thought imprudent to venture further."

—Parley P. Pratt, 1844



After the discovery of the rich deposits of iron ore located west of Cedar City, the Pratt company's recommendations led directly to the creation of the Iron Mission and the colonization of both Parowan and Cedar City in 1851.

indictment was uttered 150 years ago!

After going down the Virgin, the Pratt party turned up the Santa Clara to the old trail that had been blazed by the Jefferson Hunt party, one of my wife's ancestors, and this they followed to the Great Basin, back to the camp at Red Creek. On this wide circular trip encompassing much of what is now Iron and Washington counties, they discovered the rich deposits of iron ore located west of Cedar City. Those findings and recommendations of the Pratt company led directly to the creation of the Iron Mission and the colonization of both Parowan and Cedar City in 1851. Colonization of other points southward followed apace.

Needless to say, these were hard times and when we talk about standing on the shoulders of those who have gone before us, I am not sure we have any real idea of what they did to settle this state we love so much, what hardships they endured and what sacrifices they made to see through to maturity the beginnings of these little communities. I can only hope we as their sons and daughters carry at least some of that moral grit and dogged fortitude.

I remember as a young man growing up on the stories of these early settlers in Dixie fighting the heat, the malaria, the alkali soil, and the turbulent spring floods of the temperamental Virgin River. But those problems down in Washington County were only a variation on a theme for the problems faced here in Iron County and, indeed, in the entire southern part of the state.

I read recently of something called "The Great Storm," which came in January and February 1862, leaving its mark of death and destruction on the settlements of this area. The horrendous snow and rainstorms of that winter practically ruined the settlements of Santa Clara, Grafton, and Tonaquint, and Fort Harmony was almost literally washed away. At that time Harmony was the Washington County seat, the



Art © by Rob Adamson

territorial legislature having created that entity 10 years later.

The fort that was built during the summer of 1854 on a location about four miles up from John D. Lee's original place of settlement had been declared the best of its kind in the territory by no less an authority than Brigham Young himself. That fort—300x300 feet in size—basically housed the people of Harmony. But as it turned out, it had one glaring defect shared by many of the structures of that early period: its walls were built of adobe. Relentlessly the nonstop storms of this season, accompanied by driving winds, slowly dissolved the adobe brick, washed away the walls, and dismantled the earthen foundation.

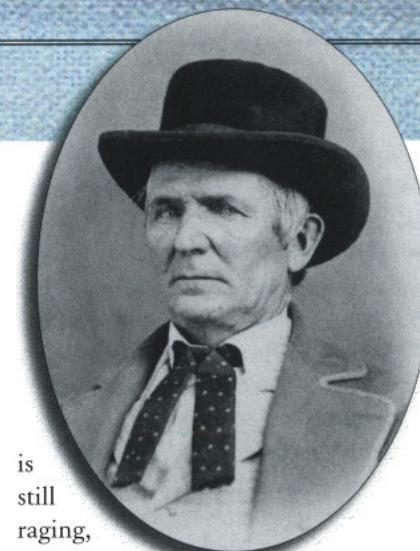
The account of this storm with such great property loss and personal tragedy is related by John D. Lee in his diary. Lee was at the time president of the Harmony Branch and keeper of the ward record. On December 29, 1861, he spoke of the storms raging through the week with "the earth a sea of water." On January 1, 1862, he wrote, "[The day and the year] begin with a storm and the face of the country is deluged with water." On January 4, he reported that "Fort Harmony is almost decomposed, and returned back to its native element."

Listen to this sequence from the Lee diaries: "Saturday, January 4, 1862—Snow about 8 inches deep. . . . [My] family [has] suffered severely during the storm as they were trying to make shelters at their new location: the water in their underground rooms raised to a depth of 3 feet. [They are] bailing night and day, but unable to it out and were at last compelled to abandon them and [face] the storm in shantys made of planks.

"Tuesday, January 7—Snow through the day.

"Thursday, January 9—Snow 10 inches deep.

"Sunday, January 13—The storm



is
still
raging,
spreading

a mantle of gloom over Harmony, the walls of which are constantly crumbling down, rendering the houses actually dangerous. . . .

"Monday, January 14—The storm most vehemently raging. About 1 p.m. [my] barn fell. The side had been washed out several days before and the timbers alone [were supporting] it. . . . This was a time of watching as well as praying, for there was a prospect of being buried in masses of ruins; about midnight part of the South wall fell with an awful crash. . . . At length daylight came. Storms still raging.

"Saturday, January 18—[I have gone] 8 days without undressed or putting on dry clothes. The families were removed through the storm, women and children soaking wet."

Reports of that week say that further south the Rio Virgin and Santa Clara rivers were overflowing and doing much similar damage. Diaries and journals of the day record that Jacob Hamblin's mill was washed away. Orchards and vineyards in the area were desolated. The towns of Adventure, Rockville, Grafton, and Pocketville were virtually all destroyed. One entry said Bishop P.K. Smith's cane mill, blacksmith shop, 150 gallons of molasses, and much of his household and kitchen furniture were washed away with the flood. Bishop N.C. Tenney lost his house and furniture, more tragically part of his family.

Brother Lee's journal continues: "Monday, January 27—Snowing con-

The account of "The Great Storm" of 1862, with such tremendous property loss and personal tragedy, is related by John D. Lee (left) in his diary. On December 29, 1861, he spoke of the storms raging through the week with "the earth a sea of water."

All at once
the ground
was shaded . . . it was
grasshoppers that
darkened the sky.
They were . . . so
many that in two
days they ate the
crops all up.
There was nothing
green left in
the valley after
the grasshoppers
left.

W. J. G. —

tinues through the night, six more inches.

"Wednesday, January 29—Eight more inches.

"Friday, January 31—This morning the sun was seen for the first time in 28 1/2 days. At 1:00 p.m. it commenced to snowing again.

"Thursday, February 6—Snowing about 10 a.m. about 10 inches deep, the wind cold and cutting. As one mother in Harmony felt impressed to finally abandon her home, she gathered up three of her children, leaving two of the younger ones inside as she made preparations. Just a few paces from her door a sudden gust of wind took down the single partition wall on the upper floor of their cabin, breaking through to the lower floor, killing the two smaller children who had been left inside."

As if the storms and floods, rocks, heat, and disease weren't enough, these folks even had their own southern Utah version of the Mormon cricket problem. John S. Stucki, an early settler in Santa Clara, wrote of his father's struggle to get a piece of good land developed. After a disastrous experiment on that alkali soil, he writes: "Then he got a

chance to grub out two acres of timberland. . . . it took us a long time to grub out the timber and level it all by hand with shovels to make it good for watering. We planted it to corn and were to have all . . . we could raise on it for two years for getting the land into good farming condition. It was very rich land, corn grew beautifully and was starting to make ears. . . . Father sent me into the field to hoe weeds. All at once the ground was shaded . . . it was grasshoppers that darkened the sky. They were . . . so many that in two days they ate the crops all up. There was nothing green left in the valley after the grasshoppers left.

"The next year my father planted corn again. The grasshoppers came again and ate our corn and everybody's crops in about three days."

Later on the Stucki family was able to buy a small piece of timberland, which family members again leveled with shovels and planted to corn, but just before the corn was ready to harvest a summer flood came and washed the land away, leaving only a deep wash gouged in the earth and no corn for



anyone. One wonders what kept these people going. Some spring seasons found many of these families without food except for the pig-weeds that grew abundantly. The miserable and untasty delicacy they "cooked in water without anything more nourishing to go with them, as we had no cow, no flour, no seasoning of any kind, not even a bit of bread for the little children."

In this particular account young John Stucki notes that he finally got permission from his parents to try to find someone who could feed him for the work he would do in return. He went to Washington where the Iverson family from Denmark took him in and gave him food and lodging. In his journal, he wrote: "I have never forgotten when on a Sunday morning I would go home the eleven or twelve miles to see how my folks were, and the good old lady would give me quite a big lunch of pancakes to take along for my dinner. How I used to rejoice to think that I could bring those pancakes to my little brother and sister so they could have a little better dinner on Sunday, and I could eat the pig-weeds instead of them."

Obviously we are all deeply moved by such courage, such Christian compassion, such determination to see to completion the task Brother Brigham and the others had given them. I suppose that is one of many reasons I am grateful for your organization—that you fan the flame and keep alive the stories of sacrifice and devotion that characterize these people, our forefathers and mothers. We owe it to them that their faith and their courage not be forgotten. I have never met John Stucki or the thousands like him from whom we have descended, but I want to thank him for those pancakes he gave to his little brothers and sisters, that their lives might be elevated a little. We are, in a sense, those little brothers and sisters, and our lives have been elevated by these pioneers. Truly we stand on their weary shoulders.

As a conclusion to my remarks, Brother Myers has suggested that I refer to part of my own personal heritage. I am a little reluctant to do that because I think any honor and glory our forefathers carved out of this land was to their acclaim, not ours. It still remains to be seen whether we will be the kind of men and women they were. Nevertheless, at

his request, let me just note that four of my grandparents gave their every effort and ultimately their lives to carving out an existence in this part of the state, a heritage you and I and many others now have lived to enjoy just so few generations later. Each of the four men in mind—William Carter, Richard Bentley, William Snow, and Robert Gardner—deserve an address and an essay of their own. I am their great-great-grandson and feel torn in giving unequal time tonight to what they did, but for your sakes I must do that.

From among those four let me just cite one experience and one memorable phrase from Robert Gardner, who tonight will be allowed to speak for all of my grandparents. I choose him because Robert had influence and left family legacies in both St. George and Cedar City, the two principal cities of southern Utah in our time. Furthermore he lived most of his life in Pine Valley, something of a neutral mid-point in our geography, not unlike New Harmony.

After leaving Scotland as a child, Robert joined his family in Canada where they found the gospel of Jesus Christ and were baptized into The Church of Jesus Christ of Latter-day Saints. Shortly after joining the Church he and a friend decided to go to Nauvoo to meet the prophet, the apostles, and the Latter-day Saints rapidly gathering there. That experience convinced him that he wanted to live with the Saints and when they moved west, he moved with them. His work at the sawmill in Millcreek Canyon in Salt Lake City was interrupted with a call to go back to Canada on a mission. After returning from that assignment, Robert felt that perhaps life could now be prosperous. He recorded in his very thorough journal that his had been a hard life almost every day since leaving Scotland 39 years before. But he said to himself, "I have been well off before and my property all went. I am almost afraid of another such fall."

In just a few hours, sure enough, news came of another "fall" as far as property was concerned. A neighbor came running to Robert, reporting that he had heard my grandfather's name read with a list of others who were to make a new settlement in the southern part of the state to grow cotton. He

We are, in a sense, those little brothers and sisters, and our lives have been elevated by these pioneers. Truly we stand on their weary shoulders.

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As sons of Utah pioneers, we have an immense obligation to pass on to our posterity those virtues and character traits, those qualities of heart, soul, and mind that our ancestors gave us. "We will trust in God and go on."

~*~

was then asked to be ready for this mission very soon.

Robert thought of the hardships his family had endured and those they would have to endure in the new mission. He thought of the successful mill, the beautiful farm in Cottonwood, and the beginning of happiness that he would see in his little family's life. But then he thought of his conversion, his baptism, and his acquaintance with the Prophet Joseph Smith. He looked at his neighbor, took off his hat, scratched his head, spit, and said, "All right, I'll go."

The Canadian forests of his youth had been wild and fierce. The swamps he crossed on that walk to Nauvoo were deep and cold, the thistles were sharp and piercing. The 1,000-mile round trip was long and lonely. Then the prairies were wide and the rivers deep, the mountain streams swift and icy between Nauvoo and the Salt Lake Valley. He had cleared forests and drained swamps. He walked with nothing more than a bag of crackers to eat and the clothing on his back. He had walked and walked. He had swum rivers, he had waded mountain streams, and he did these things unafraid and uncomplainingly.

But when Robert left Cottonwood, made his way south, and met some of his old friends in the city of Washington, Robert was truly afraid, perhaps for the first time. The appearance of these friends was the source of the fear. Nearly all of them had malaria. They had all worked tirelessly in this hard, new country. They had worn out their original clothes and had replaced them from the poor cotton they had grown in their own lots and farms. The women had carted, spun, woven by hand, and colored the cloth with weed dyes. Robert noted that these men, women, and children were clothed with a color of cloth that matched the sickly blue of their faces.

He then looked at his charming and beautifully dressed wife and his two children who were still fresh and dainty. He thought of the days ahead when the terrible stamp of sun and sickness and fever might be placed upon them. He confided in his diary that this experience tried him more than anything in all his long Mormon experience, but he looked away to the red hills, the black ridge, the muddy river ahead of him, took off his

hat, scratched his head, spit, and said, "We will trust in God and go on."

"We will trust in God and go on." Perhaps in this memorable Sons of Utah Pioneers millennial year encampment, nothing says more of standing on the shoulders of our pioneer ancestors than does that phrase. We have entered into a new era, a new milestone of time as we face the promising future. In every way and in every direction we see so much more of the material blessings and conveniences of life than our forefathers had. The magnificence of our day with its travel and communication and personal wealth surely could not even have been imagined in the mind's eye of even the boldest of our pioneer ancestors.

But surely the question for us tonight is not in what we enjoy that we did not have but what they had which we must make certain we never lose. The faith, the determination, the perseverance, the industry, the sacrifice, the love of Christ and the gospel, the loyalty to living leaders of His restored church, the belief that if we do our best before God and men it will be better for our children and our children's children in generations to come.

As sons of Utah pioneers, we have an immense obligation to pass on to our posterity those virtues and character traits, those qualities of heart, soul, and mind that our ancestors gave us. The ease and luxury, the bounty and material blessings may come and they may go. Who knows what lies ahead for any of us in that regard? But what must not pass away and that in which we must never be found wanting are these moral characteristics, that willingness to face the future, including any snow-storming, river-flooding, malaria-laden, sun-scorched challenges of the future, and not be found wanting in this new millennium. In doing so we stand so gratefully, with total acknowledgement, on the shoulders of those who have gone before. May we look at our red hills, black ridges, muddy rivers, and stern soil, if that is what is to be, and say, "We will trust in God and go on." ▼

(Note: Much of the history shared in this talk is taken from the book I Was Called to Dixie, by Andrew Karl Larson, published in 1961.)

NATIONAL ENCAMPMENT 2001

BYU-Idaho • August 16, 17, 18

New Frontiers, New Challenges, New Opportunities

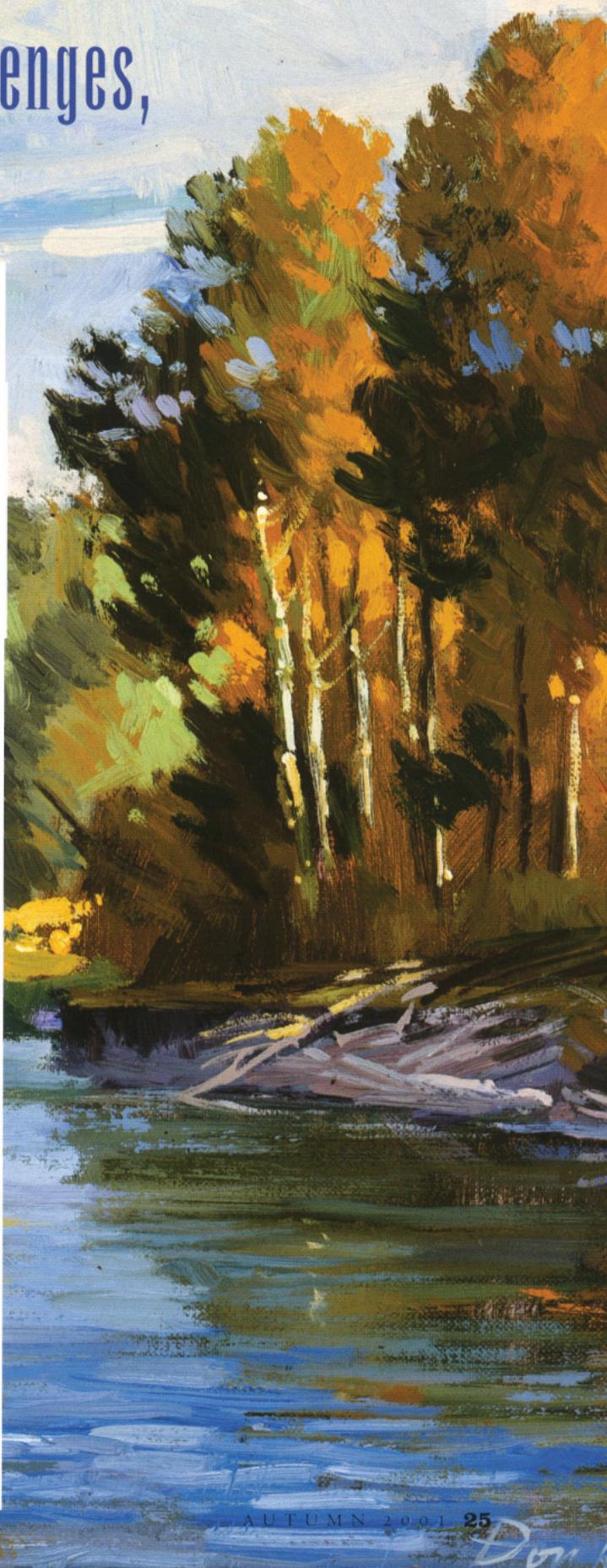
*An Encampment to Remember in
the Upper Snake River Valley*



More than 300 SUP members and their wives trekked to southeastern Idaho recently, enjoying a well-planned, well-executed, three-day National Encampment in Rexburg, Idaho.

"We were very pleased with the response of all the participants," reported Encampment Chairman Dee Risenmay. "We worked hard to plan events that were educational and inspiring; we wanted to have a successful encampment and we really wanted participants to become better acquainted with the upper valley and BYU-Idaho (formerly Ricks College) and gain an appreciation for the role this area played in Church history. Judging from what we've heard from those in attendance, we feel like we've accomplished that and people learned much while they were here."

Certainly there were ample opportunities to learn. The encampment, which ran August 16-18, included keynote addresses from Elder David A. Bednar, a member of the Fifth Quorum of the Seventy and president of BYU-Idaho; David L. Crowder, well-known author and historian; and President Mark G. Ricks, President of the Idaho Falls Temple and past President of the Upper Snake River Valley SUP Chapter.





Thursday Encampment dinner.



Keynote speaker Elder David A. Bednar.

In addition, Friday's activities centered around four well-organized tours aimed at acquainting participants with aspects of the area that are key to its history.

- **Tour #1:** Those participating on this tour visited the Hess Heritage Museum and toured the Dan and Mary Hess ranch, enjoying the multiple-building museum, as well as a side trip to the Upper Mesa Falls near Ashton, Idaho.
- **Tour #2:** Those opting for this tour visited the Teton Flood Museum and the Teton Dam site, where they heard a detailed presentation on the 1976 collapse of the Teton Dam and its effect on the downriver communities.
- **Tour #3:** Titled "From Trappings to Sugar Beets," this tour included visits to the sites of the early history and development of the valley.
- **Tour #4:** Titled "Pioneer Irrigation in the Snake River Valley," this tour focused on the

critical role irrigation has played in the area's growth and development and included visits to important irrigation sites.

In addition, on both Friday and Saturday, encampment participants were also encouraged to take self-guided tours of Rexburg, enjoy a session at the nearby Idaho Falls Temple, or visit several museums and historical sites.

Saturday's activities included conducting important national business, including the annual SUP Awards luncheon and announcing the results of local and national SUP officer elections. (See "Congratulations, New Officers" for those results.) While SUP members were focusing on business, their wives and guests enjoyed "Mountains to Climb," a musical production, as well as "Hyrum and Mary," a dramatic portrayal of Mary Fielding Smith by Jolene Pearson.

"The encampment was wonderful," noted Dr. H. Alan Luke, National SUP President. "We were extremely pleased and gratified with the hard work and commitment exhibited by members of the Upper Snake River Chapter as they put together three days of educational, inspirational, and enjoyable activities and meetings. Everyone involved deserves a huge thank you. The 2001 encampment had to be one of the best yet, and everyone who attended left feeling well-rewarded and enlightened. It was simply a marvelous event."



Grandsons and wives at Grandsons' Luncheon (above); SUP 2002 President Elect Jay M. Smith and wife, Jena Vee Cordon Smith (right).





Congratulations

NEW OFFICERS

National President Elect: *Jay M. Smith, Jr.*

National Finance Advisory Council

Member: *Warren Anderson*

Area Vice Presidents:

- *A. Marvin Jewell (Salt Lake Central)*
- *Leo B. Nelson (Salt Lake-Cottonwood)*
- *Kent V. Lott (Salt Lake East)*
- *Louis M. Pickett (Salt Lake South)*
- *Charlie Starr (Utah Box Elder Area)*
- *J. Todd Olsen (Utah Cache Area)*
- *Nevin L. Crabb (Utah Central Area)*
- *Reed Farnsworth (Utah North Area)*
- *Donald O. Schiffman (Utah South Area)*

GRANDSON CLUB WRITING

AWARDS

As is the tradition, the Grandson Club of the Sons of Utah Pioneers held its annual writing contest this year. The club encourages writers from the area where the encampment is held to submit entries. This year's winners are:

FIRST PLACE

- *Hollijo Monroe of Burley, Idaho*

"The Eternal Fire: The Story of Thomas McBride"

SECOND PLACE

- *Jane Morgan of Buhl, Idaho*

Rebecca Ann Cherry

THIRD PLACE (tie)

- *Abby Rae McMillan of Burley, Idaho*

The Voyage of John Kelly Baxter

- *MaKenzie Hoopes of Vernal, Utah*

Why I Am a Member of the Church of Jesus Christ of Latter-day Saints

The following chapters and individuals received recognition at the SUP Encampment 2001.

OUTSTANDING CHAPTERS

- Small (10-25 members)
Beaver Chapter
- Medium (26-20 members)
Eagle Rock Chapter
- Large (more than 50 members)
Settlement Canyon Canyon

MOST NEW MEMBERS

- Small
Beaver Chapter
(20 new members)
- Medium
Mountain Valley Chapter
(15 new members)
- Large
Ogden Chapter
(14 new members)

NAMES MEMORIALIZED

- Jordan River
- Temple Chapter (1)
- Mesa Arizona
- Chapter (2)
- Brigham Young
- Chapter (3)
- Hurricane Valley
- Chapter (4)
- Mills
- Chapter (32)

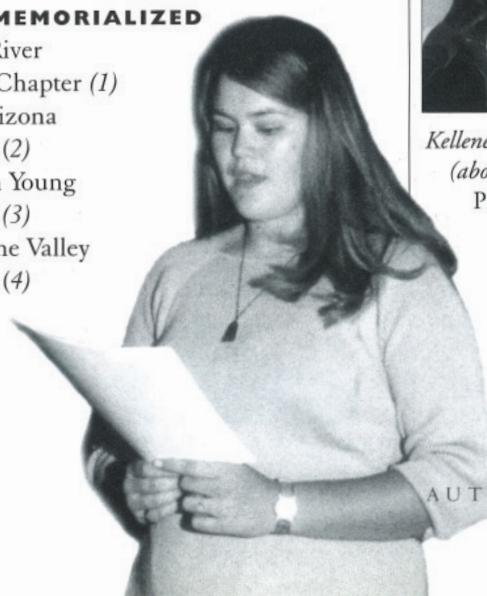
Encampment entertainment included a musical presentation by this enthusiastic chorus, directed by Eunice Layton



David L. Crowder, author and historian



Kellene Ricks Adams (above), editor of the Pioneer Magazine.



Hollijo Monroe (left) reading her essay at the SUP Grandsons Luncheon.

SUP Chapter Highlights

Sons of Utah Pioneer chapters around the country are busy making a difference in their communities as well as fostering a feeling of fellowship among their members. Here are a few chapter highlights.

• Members of the **Jordan River Temple Chapter** enjoyed several interesting and inspirational meetings this summer. Owen and Lynn Harrison presented a fascinating report on their 10 years spent in Saudi Arabia as educators. The couple wore authentic Arabian clothing and brought quite a bit of memorabilia and books. The two talked about the culture and society and shared many interesting experiences they had. During another chapter event, chapter members also enjoyed a presentation by Carol Lewis, a volunteer gardener at Temple Square, who shared growing tips with the group and also talked about improving soil. In addition, she shared some personal experiences she has had at Temple Square, and she talked about how the work force of volunteer gardeners has grown at Temple Square.

• Members of the **Murray Chapter** announced the winner of their annual scholarship competition. Josiah David Winkelman (pictured below) from Murray High School is the recipient of the chapter's \$1,000 scholarship, which he will use for books and fees this fall as he attends college. Josiah was recognized for being a modern pioneer and for overcoming tremendous challenge and obstacles. In 1987, Josiah sustained serious injuries in an accident and was in a coma for three weeks. Initially, he was given almost no chance of survival, then doctors said he would never be able to walk. When he proved them wrong, doctors warned his parents he probably would have a



Josiah David Winkelman

(If you'd like your chapter's activities included in this summary, please send pertinent information to Pioneer Magazine, 3301 East 2920 South, Salt Lake City, UT 84109. You can also e-mail us at sonsofutahpioneers@networkworld.com.)

learning disability and wouldn't be able to remember things. Through therapy and hard work, Josiah has continued to astound doctors. He is a member of the National Honor Society, was a javelin thrower and captain of the Murray High School track team, played oboe in the school band, and has earned his Eagle Scout Award.

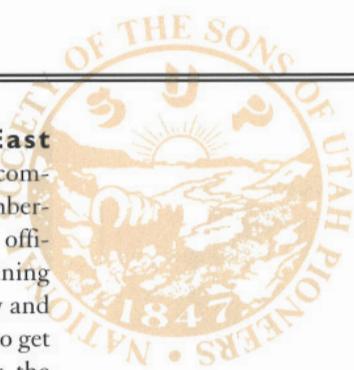
• Members of the **Mills Chapter** listened to University of Utah history professor James L. Clayton during a recent chapter activity. Mr. Clayton teaches American Civilization, U.S. History, Recent America, and various other classes, including a senior seminar on economic and federal crises. He has been published in numerous publications and is currently doing research on how governments, corporations, and families in the G7 nations react and adjust to prolonged bear markets. His presentation to chapter members focused on recent insights into the history of the American West.

• The **Cedar City Chapter** recently honored three Cedar City residents as outstanding citizens. The three honorees, Maude Halversen, Mary MacDonald, and Mary Jane Seaman, received the honor during the Cedar City Millennial Town Meeting on July 24; they also served as grand marshals for the parade that followed the meeting. All three women are descendants of pioneers who helped colonize and settle Cedar City and have exemplified lives of service and devotion.

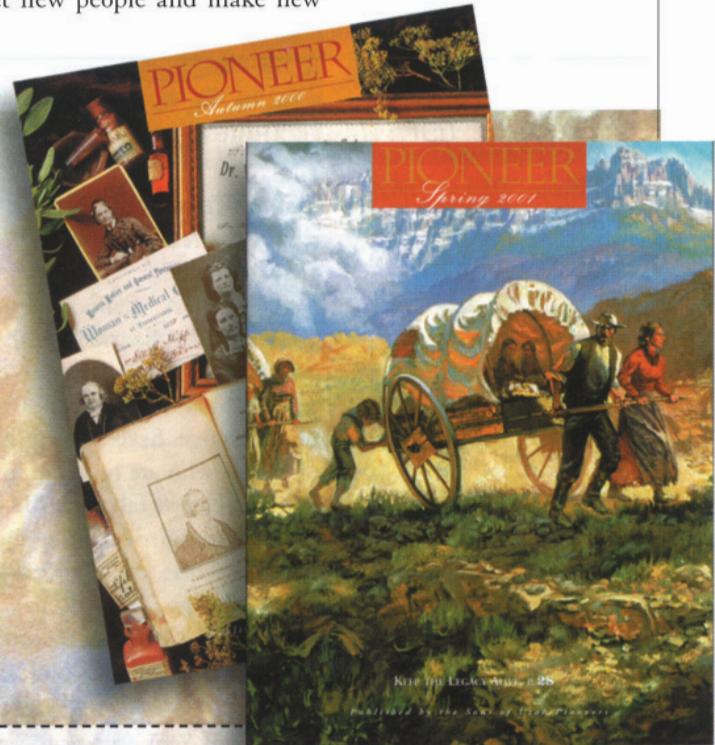
• Members of the **Hurricane Valley Chapter** have been busy this summer. The chapter's June activity featured a delicious dinner and an informative presentation by master herbalist Joseph VanSeters. Unfortunately, the outdoor activity was ended abruptly by a sudden windstorm, but the information chapter members heard was very interesting. In

July the group headed to Arizona for its super activity, which featured a stop at the IMAX theater at the Grand Canyon, a drive through the incredible beauty and majesty of Oak Creek Canyon and Sedona, a ride on the Wilderness Train through the Verde Valley, a side trip to historic Jerome mining town, and a tour of the awe-inspiring cliff dwellings at Montezuma's Castle State Park. All who attended agreed it was a highlight of the summer.

•The **Olympus Hills and East Millcreek SUP Chapters** have combined, effectively doubling their membership. The transition has gone smoothly, officers report, and has infused the remaining East Millcreek Chapter with new energy and excitement. Members are working hard to get to know each other and are enjoying the chance to meet new people and make new friendships.



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Presentation of special award to KUED-TV Channel 7 (right) during Public Relations training meeting open to SUP members. From left to right: Russell A. Cannon, National SUP Public Relations Director; Mary Dixon, PR for channel 7; Larry Smith, General Manager of KUED-TV Channel 7.



SUP MEMBER CONDUCTS PUBLIC RELATIONS TRAINING FOR SUP MEMBERS

Russell A. Cannon, a member of the National SUP Board, recently organized and hosted a morning seminar on public relations, which was open to all SUP members free of charge. Several prominent community members who are involved in the media and public relations talked to the group, addressing such topics as "Getting Our Message and Mission Out to the Media," "Successful Relationships with Local Newspapers," "Media Relationships, Communication, and Availability," and "Making Submissions to the *Pioneer Magazine*." The seminar wrapped up with a tour of the new Deseret News Building, located in downtown Salt Lake City.

Phoenix Roberts, SUP Director of Public Relations, hands part of SUP donations to Mike Green and Adam Diehl, representatives for the Heritage Trails Wagon Trail.

SUP CONTRIBUTIONS SUPPORT HERITAGE TRAILS

In June 1851, LDS Church President Brigham Young called a group led by



Mormon Battalion veterans to go to Southern California and establish a supply and travel station. This first California Mission—made up of a mixed group of Northerners, Southerners, and African-Americans together with local Native Americans and Mexicans plus a group of Jewish families that arrived shortly thereafter—founded San Bernardino, which became a model of peaceful coexistence and cooperation among diverse ethnic groups.

In September 2001, the Heritage Trails Wagon Trail departed from Provo, Utah, bound for San Bernardino in celebration of that city's sesquicentennial and the part early LDS pioneers played in it. Various SUP chapters and individual members have contributed to the effort, and wagon train organizers want to thank all who have donated. Financial support has been received from the Olympus Hills and Beehive Chapters, plus personal contributions from Margaret Christensen, widow of an SUP member from the Sugarhouse Chapter. In addition, pledges have been made by the Pioneer Heritage, Box Elder, Ogden Pioneer, and Holladay Chapters.

IN NEED OF AN EXTRA PAIR OF HANDS

Have you ever been working on a project and wished for an extra pair of hands to help out? Maybe you only needed the help for a few hours or maybe you needed help for several weeks. Regardless, the help was greatly appreciated when it came!

That's the way we feel about some projects at the Sons of Utah Pioneers Library. We are looking for a few volunteers to help with specific projects; the time commitment depends on the project but generally ranges from "a few minutes whenever you have the time" to a weekly shift of two to four hours.

Various skills are necessary, depending on the project. Legible handwriting and typing and computer skills are necessary for some projects. Others require the ability to accurately file cards, books, and manuscripts according to the library's system. Sometimes items must be placed in order, holes punched, and pages numbered and assem-

bled before cataloguing can be done. Other projects include items to be inventoried, sorted into categories, or photocopied.

After receiving training by the library director or assistant director, volunteers may work alone or with others as needed to complete the project. Volunteers need to be accurate, careful, and willing to learn library procedures and collections. Any experience or interest in research or family history is also beneficial.

The best part of helping at the Sons of Utah Pioneer Library is the opportunity to read interesting biographical, family, and locality information! If you are willing to volunteer your hands, call Florence Youngberg at 801-484-4441 or come into the library (3301 East 2920 South) to visit us. (Hours are 9 a.m.-4 p.m. Tuesday, Wednesday, and Thursday; noon to 4 p.m. on Saturday.)

TWO FORMER NATIONAL SUP PRESIDENTS PASS AWAY

SUP members were saddened to hear of the death of two former National SUP Presidents.

•Verl Grant Dixon died at home on July 1, 2001, at the age of 91. Born on Thanksgiving Day, November 26, 1908, in Provo, Utah, Verl was the son of Ernest DeGrey Dixon and Mary Ann Painter, both children of Utah pioneers. Verl's grandfather, Henry Aldous Dixon, was converted to the LDS Church in South Africa and came to Utah in 1856. All his other ancestors came from England; Verl was proud and grateful for his pioneer heritage.

In 1943, Verl married Adryne Hodson in the Salt Lake Temple, and they had one daughter, Linda (Kader). Adryne passed away in 1945. In 1952, Verl married Virginia Poulsen, also in the Salt Lake Temple. They had two children, Mary Ellen (Getts) and Merrill Verl. Virginia passed away in 1994. Verl has 15 grandchildren and 13 great-grandchildren.

Verl attended school in Provo, graduating from BYU in art and languages. He also did post-graduate work at Columbia

University in New York City. While there he worked in the National Boy Scout Office and was one of the first boys in Provo to be named an Eagle Scout, earning 82 badges, the total amount available at the time. He has worked in Scouting ever since, both professionally and as a volunteer. He also earned the Silver Beaver Award.

Verl served as a pilot during World War II and served for many years in public service, including work as county clerk, county commissioner, and mayor of Provo. He also served faithfully in the Church, serving a mission to France, Belgium, and Switzerland and working as a bishop, in addition to many other callings. At the time of his death, he was a "nursery Grandpa" in the Pleasant View 4th Ward. He attended the temple faithfully and worked in the Provo Temple as an officiator for many years.

•Glen A. Lloyd died Thursday, July 26, 2001, while serving as a missionary with his wife, Sylvia, in the England Leeds Mission of the Church.

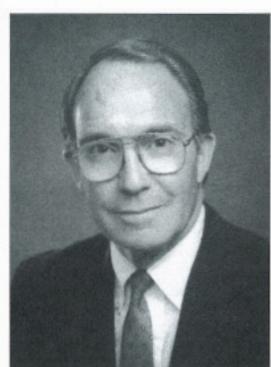
From 1963 to 2000, Glen had a private practice of architecture in Salt Lake City. His designs won a number of awards, and his buildings include the Fine Arts Building at Southern Utah University, Bryant Intermediate School, the Sons of Utah Pioneers National Headquarters and numerous chapels, temples, and educational facilities for the LDS Church.

Glen was born in Salt Lake City on December 6, 1928, to George Careless and Leah Ashton Lloyd. He graduated from West High School and served an LDS mission to the Netherlands from 1948-1951. He studied engineering at the University of Utah and received a bachelor's degree in architecture from the University of Washington in 1956. He began his practice in Seattle before returning to Salt Lake City in 1958 to join the Utah Building Board.

Glen served as a bishop, high councilor, and executive secretary in the Church. He was active in Kiwanis International as well as the SUP. For 20 years, he also served as a member of the board of directors of the Days of '47 Committee.



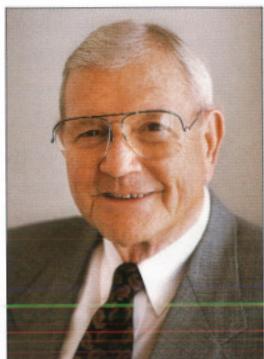
Verl Grant Dixon served as National SUP president during 1971.



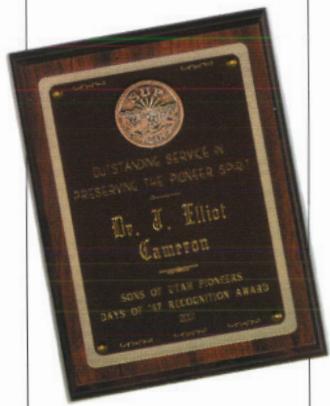
Glen A. Lloyd served as National SUP president during 1982.

CORRECTION:

In "Edward MacGregor Patterson" (Summer 2001 Issue of the *Pioneer*), we noted that Edward's wife, Mary Thompson, came from a family of 13 boys. In fact, she worked for a family that had 13 boys. *Pioneer* regrets the error.



Dr. J. Elliot Cameron



NATIONAL BOARD MEMBER HONORED

SUP National Board Member **Dr. J. Elliot Cameron** was honored by the Days of '47 Committee during its annual gathering in July 2001. The organization recognizes a variety of individuals every year who exemplify outstanding characteristics or who make significant contributions to their communities.

Dr. Cameron was nominated for this recognition for a lifetime of service in the community and the world of education. After earning bachelor's, master's, and Ph.D. degrees in education, Dr. Cameron has devoted much of his professional career to education. He taught school for only two years before quickly becoming involved in school administration. In a matter of less than 15 years, he served as principal of two Utah high schools, superintendent of the Sevier School District, president of Snow College, and dean of student services at Utah State University.

In 1962, Dr. Cameron started working at Brigham Young University; he stayed there until 1980, serving as both dean of students and vice president of student services. In 1980, he became president of BYU-Hawaii, a position he filled until 1986, when he was

called as commissioner of The Church of Jesus Christ of Latter-day Saints' Church Educational System. Dr. Cameron retired in 1989.

Dr. Cameron has also fulfilled a variety of Church positions as well, including serving as bishop, stake president, regional representative, temple officiator, president of the Provo Temple, and former SUP National President.

NEW MEMBERS

Jack L. Allen, GC
Grant Victor Ashby, AL
John Lavar Atkin, Beaver
Roy R. Brog, TF
Kent V. Bulkley, Me
Keith T. Checkett, TF
R. John Clayton, SD
Don Close, CR
Vern Condie, Beaver
Charles Sam Cox, Beaver
Douglas Seely Dahl, AL
Merlin B. Dansie, AL
Gordon K. Davis, GAS
W. Clinton Day, Jr., TP
Tharon Dille, SD
William Franklin Farmer, Hol
Steven Ray Gammon, BY
Acel Gillies, Beaver
Martin Harmon, SD
Douglas B. Hart, TF
Gordon F. Hiatt, Hol
John William Horne, ME
Sheldon Glen Horrocks, TMV
David A. Johnston, BE
Richard B. Knighton, GC
Ariel C. Knowles, BV
Mark R. Lort, ME
Art Martines, AL
Henry J. Nowers, Beaver
Kenneth Rulon Parks, ER
Darryl V. Peterson, AL
Warren Child Porter, USRV
Philip Smith Richards, AL
Paul Henry Robertson, SC
Renn DeLancy Rock, GC
George G. Ronnenkamp, BV
Larry Saylor, TMV
Daniel Allen Sims, SD
A. Dean Smith, AL
Homer T. Stewart, Mur
Earl L. Teter, OlyH
Gary M. Walton, AL
Stan E. Ward, USRV
David N. Welch, AL
James A. Weston, TMV
Robert M. Worthen, Hol
William O. Young, TMV
Roy Wonnerholm, CM

Chapter Eternal

In loving memory of our SUP brothers who have recently joined their pioneer forbears on the other side of the veil.

Pioneer rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.

Norman Cram
Red Rock Chapter
Verl G. Dixon
Member-at-Large
Harvey Rendell Durrant
Member-at-Large
F. Glenn Green
Murray Chapter
Don Fogg Harris
Member-at-Large
F. Garn Hatch
Salt Lake City Chapter
Robert Henderson
Red Rock Chapter
Sherman A. Lindholm
Settlement Chapter
Glen A. Lloyd
Pioneer Chapter

Ronald Mace
Red Rock Chapter
Clinton C. Marx
Ogden Pioneer Chapter
Dr. Carlyle M. Munk
Temple Quarry Chapter
Virgil Peterson
Twin Peaks Chapter
Lynn S. Richards
Member-at-Large
Robert M. Taylor
Weber Valley Chapter
Ratcliff Williams
Tooele Settlement Chapter
Guy Woodward
Member-at-Large
Earl L. Teter
Olympus Hills

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The *Pioneer* is published quarterly and is funded from three sources: a subsidy from the SUP organization, subscriptions, and advertising. "The *Pioneer* is not a self-sustaining publication," observes H. Alan Luke, National SUP president. "Costs of producing the magazine are rising, and the national organization has great difficulty covering the costs. But we are also very reluctant to stop publication of such a fine and valuable magazine."

Consequently, the SUP has created an SUP Pioneer Trust Fund, which allows interested individuals to donate any amount of money to preserve and continue the publication of the *Pioneer*. There are no administrative costs charged to this fund; all money collected goes directly to the Pioneer Trust Fund.

"Our intent is to raise sufficient monies that the interest from the trust would cover the necessary costs," explained John Anderson, associate publisher.

Donations, which are tax deductible, can be any amount, and donors will be recognized in every issue of the *Pioneer*. "Several SUP members and other *Pioneer* subscribers have contributed to this fund and we are grateful for their participation," Brother Anderson observed. "We encourage all *Pioneer* readers to help in this worthy endeavor."

Some individuals have expressed the intent to endow the *Pioneer Magazine* in their family trust or will. If requested, the SUP can offer legal assistance in these matters.



The settling of south-eastern Idaho actually began perhaps centuries before the official March 16, 1883, dedication of Rexburg, Idaho, one of the area's oldest, still-existing settlements.

